

The Classical Bulletin

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Rev. James A. Kleist, S. J., Editor. Subscription price: One Dollar a Year.

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Vol. IV

JUNE, 1928

No. 9

Classics and Poetry

It is regrettable, but undoubtedly true, that the teaching of the Classics is often a very dull and prosy business. Personally, I am glad to be able to say that I have very pleasant memories of the days of my initiation into the Latin tongue (Greek came much later) from the kindly old parish priest who guided my first steps while he sat finishing his breakfast, to the university professor who was a mine of the most amazing and recondite information. But I fear that not all can say the same, and that for many it was but a barren way that led, or was supposed to lead, to the flowery places where the heroes dwelt, and the silvery laugh of the Graces echoed in meadows of asphodel. It is also, I think, true that boys have become more exacting in this respect—it is one of the many results of the recent emancipation of the young—and they expect, and surely with justice, that the acquirement of learning be made an agreeable process. To make it such should be the aim of every teacher; though, strew the path with roses as he may, the thorns will always be present. Yet if the scent of the roses be strong in his nostrils, and if the vista that stretches before him show glimpses of an enchanted land beyond, a boy will be encouraged to forge ahead.

One cause which is sometimes responsible for the dullness of the atmosphere that pervades the classical classroom, is that we keep our knowledge too much in watertight compartments. Now the study of the classics, if it is meant to be anything, is meant to be cultural, to broaden and improve the mind, to give a wide vision of literature and of life. This cannot be done if, in the Latin or Greek class, we confine our attention merely to Latin or Greek, or, worse still, merely to one aspect of Latin or Greek. We shall never convince boys that their Latin or Greek texts are great literature if we limit their attention to those texts alone. We must bring their text to bear on their work in a way which is new and interesting to them, and institute comparisons with other literature which they can more readily recognize as such. It is here that poetry can be of great use.

For the sake of classification, let us divide the field which may be laid under contribution into two parts, Classical Poetry and English Poetry.

First then as to Classical Poetry. Here I would plead before all else that the practice of learning passages by heart should not be abandoned. The passages should be selected with care. They should be short for the most part, and such that the boys themselves will eas-

ily see the point and the beauty of them. There is surely something lacking in the classical education which has failed to impress indelibly on the memory that most graceful of compliments paid to the greatest of Latin orators by the most spontaneous of Latin poets (Catullus xlix); or that lament of Catullus' hopeless, hungry heart, so expressive of the spirit of the ancient world:

*Soles occidere et redire possunt:
Nobis, cum semel occidit brevis lux,
Nox est perpetua una dormienda,*

where the dying cadence of the hendecasyllabics trails away into the black beyond which was all that the poet saw before him.

In Vergil there is many a line which should be laid to heart, lines where the sense of Rome's imperial power or the majesty of the Julian house calls forth the great organ-voice, lines in which even a boy can see that Vergil was in truth the "wielder of the stateliest measure ever moulded by the lips of man."

*His ego nec metas rerum nec tempora pono;
Imperium sine fine dedi. Quin aspera Iuno,
Quae mare nunc terrasque metu caelumque fatigat,
Consilia in melius referet, mecumque fovebit
Romanos rerum dominos gentemque togatam.
Sic placitum. Veniet lustris labentibus aetas,
Cum domus Assaraci Phthiam clarasque Mycenae
Servitio premet ac victis dominabitur Argis.
Nascetur pulchra Troianus origine Caesar,
Imperium Oceano, famam qui terminet astris.*

Then there are the lines in which the infinite pathos of Vergil breaks out. Was it the Celtic strain in him, I wonder? At any rate, the like is found only in Vergil and Catullus of the great Latin poets.

*O gnate ingentem luctum ne quaere tuorum;
Ostendent terris hunc tantum fata, neque ultra
Esse sinent.*

*Heu, miserande puer! si qua fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis,
Purpureos spargam flores, animamque nepotis
His saltem adcumulem donis, et fungar inani
Munere.*

Passages like these could easily be multiplied. Horace especially has many gems which our pupils should be encouraged to memorize, and which they can easily be taught to appreciate.

The inspirational value of Latin poetry should not be overlooked as a means of enlivening the study of ancient history. The Latin poets abound in references to the history of their country, and the teacher of Roman history who does not make use of these allusions is depriving himself of an aid which makes greatly for interest in and for the understanding of his subject. A few examples will illustrate my meaning.

We are accustomed to point out that the ill-fated day of the Allia left its mark deep on the popular imagination of the Romans; but if we also point out how Vergil, nearly four hundred years later, could describe the position of a tribe by the line:

Quosque secans infaustum interluit Allia nomen,

our remarks will be more than doubly reinforced; they will catch hold of the imagination of a boy and make him feel something of the dread with which the name was clothed for a Roman. Lucan, though little read, I presume, in high schools, will furnish many a line and tag to illustrate the death agony of the republic.

Victrix causa deis placuit, sed victa Catoni, may easily form the text of a discourse on the true issues at stake in that last struggle, and the text will help to drive home the teaching. The two Scipios are infinitely more striking as the *duo fulmina belli*, and Cleopatra becomes flesh and blood to us in the lines of Horace:

*Deliberata morte ferocior
Saevis Liburnis scilicet invidens
Privata deduci superbo
Non humilis mulier triumpho.*

In those other lines, addressed to Augustus:

*Serus in caelum redeas diuque
Laetus intersis populo Quirini;
Neve te nostris vitius iniquum
Ocior aura*

*Tollat: hic magnos potius triumphos,
Hic ames dici pater atque princeps,
Neu sinas Medos equitare inultos
Te duce, Caesar*

there breathes the spirit of deep thankfulness which possessed the *bourgeoisie* of Rome and Italy when Augustus laid a firm grasp upon the reins of government and peace began to shine once more on the war-scarred fields of Italy.

I have mentioned but a few out of innumerable examples that might be quoted. All have their own place and time, and the use of them will, I am convinced, make Roman history a more interesting and more living subject. It will cease to be a study merely of the dead past, but will provide lessons for the living present and for the future yet unborn.

Dublin, Ireland.

T. A. JOHNSTON, S. J.

(To be continued)

The Tomb of Archytas

The following notes, adapted in large part from an article in the Italian classical review, "Mouseion," may be useful to the readers of the BULLETIN either as archaeological data or as material for a comment on Horace, Odes, I, 28.

Toward the end of March, 1926, Italian archaeologists discovered at Taranto, Italy, a complete though small necropolis. After carefully measuring its location and comparing the measurements with existing descriptions of the site and boundaries of the ancient city, the necropolis was finally identified as belonging to Graeco-Roman Tarentum. There were about 100 graves, rectangular in shape, of various dimensions, but symmetrically plotted, so as to occupy as small a portion of land as possible—a little more than 1,000 square meters. The graves were covered with flat stone slabs, and the slabs themselves covered with tiles. The skeletons were found interred in fine sand to a depth sufficient merely to cover the body. In only one of the graves were ornaments discovered, and this grave the archaeologists claim to be that of Archytas, the philosopher, mathematician and statesman, who flourished at Tarentum about 400-365 B. C. The head of the skeleton was crowned with a golden laurel wreath and seven pendants, and in the sand which covered the body seven bronze nails were found. The arguments which seem to identify the grave as that of Archytas are briefly these: Archytas, according to ancient testimony, was seven times chosen to rule Tarentum, and on seven occasions led its armies to victory. His rule is described as just, benign, exemplary. Besides, Euphorion relates that during the reign of Archytas, Dionysius, the youthful tyrant of Syracuse, sent as a gift for the prytaneum of Tarentum and in recognition of the merits of Archytas, a seven-branched candelabrum, illuminated by as many lights as there are days in the year. Finally, it is recorded that Archytas followed the tenets of Pythagoras and was noted for his speculations on the pythagorean numbers. The conclusion is, that at his death Tarentum crowned her statesman and philosopher with the golden laurel and the seven pendants, and these identify his grave.

The ode of Horace to Archytas, I, 28, has given rise to many disputes and various interpretations. Did Horace intend in the first six lines,

*Te maris et terrae numeroque carentis harenae
Mensorem cohibent, Archyta,
Pulveris exigui prope litus parva Matinum
Munera, nec quicquam tibi prodest
Aetherias temptasse domos animoque rotundum
Percurrisse polum morituro*

to charge the people of Tarentum with ingratitude toward their illustrious citizen and ruler? Does the connotation of "cohibent" sustain the charge? Does "litus Matinum" exclude burial at Tarentum? Does Horace mean that Archytas was shipwrecked and his body unburied? Or is the ode rather an attack on

Archytas as an exponent of the pythagorean doctrines? Such questions as these have been mooted and answered variously by various writers; in Italy, for instance, in six or more works published in recent years. The present contention is that the discovery of the grave of Archytas, with its tokens of honor and respect, finally and fully disproves the charge of ingratitude laid upon the people of Tarentum. And the writer in "Mouseion" concludes that the probability is that the people of Tarentum, glorying in such a genius as Archytas, crowned him at his death with the golden laurel and, disregarding the pythagorean precepts which he professed, honored him with a worthy burial; whence the poetic imagination of Horace, wishing to cast ridicule upon the pythagorean observances with which he disagreed, pictured Archytas as unburied, his spirit wandering upon the sea shore crying for sepulture, not to the people of Tarentum, but to strangers who might chance to pass by.

Whatever the interpretation placed upon the ode of Horace, the archaeological discoveries at Taranto are interesting, and in the light of ancient descriptions of the Graeco-Roman Tarentum the unearthing of this ancient neropolis holds the promise of further and even more important discoveries.

Naples, Italy.

ALLAN P. FARRELL, S. J.

An Idiom of the Latin Participle

The current translation of the prayer attached to the Litany of the Sacred Heart is in one detail not true to the original.

The Latin runs as follows:

Omnipotens sempiterne Deus, respice in Cor dilectissimi Filii Tui et in laudes et satisfactiones, quas in nomine peccatorum Tibi persolvit, *uisque* misericordiam Tuam petentibus Tu veniam concede placatus, in nomine eiusdem Filii Tui Jesu Christi: qui Tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen.

The English version in general use is this:

O Almighty and Eternal God, look upon the Heart of Thy dearly-beloved Son and upon the praises and satisfactions He offers Thee in the name of sinners, and being appeased grant pardon to *those who seek* Thy mercy, in the name of the same Jesus Christ, etc.

Let the reader recall two simple idioms of the Latin participle.

The participle, in any of the three genders, may be used with the force of a noun. An illustration is the well-known *male parta male dilabuntur*. The point needing emphasis is that, while English offers a choice between "ill-gotten goods" and "those things (or, goods) that have been dishonestly acquired," Latin is limited to *parta* (or, *res partae*), and can make no use of *ea parta* (or, *cae res partae*). In the adage, *volenti non fit iniuria* the participle *volenti* may be changed, without a change of sense, to *ei qui vult*, but not to *ei volenti*. "No injustice is done to *one* (or, him) *who consents*." In Matthew 9, 12, the Vulgate reads: *non est opus valentibus medico, sed male habentibus*, where

iis valentibus would of course be utterly out of place. The parallel passage in St. Luke correctly renders *non egent qui sani sunt medico, sed qui male habent*.

When, on the contrary, the participle is attached to a demonstrative pronoun, the sense is essentially different. In the line *quid posset iis esse laetum, exitus suos cogitantibus*, (Cicero, in *Div.* 2, 9), the demonstrative refers back to Pompey, Cassius and Caesar mentioned previously. "What could have given joy to *them* when they thought of their end." With *iis* dropped, the sense would be, "what could have given joy to *those* (= to any) who thought of their end." Again, *is Syracusis expulsus, pueros docebat* does not mean, "one (or, he) who had been expelled from Syracuse, taught children," but "this man, (*sc.* Dionysius), after his expulsion from Syracuse, opened a school at Corinth."

To return to our prayer. The words *iis petentibus* cannot have the general sense of "to those (= to any) who seek Thy mercy," but the reference must be "to them (*sc.* the afore-mentioned sinners), if (because; when, etc.) they seek Thy mercy." Consequently, the whole prayer might run somewhat as follows:

"O Almighty and Eternal God, look upon the Heart of Thy dearly-beloved Son and upon the praises and satisfactions He offers (or, has offered) Thee in behalf of sinners, and graciously grant *them* pardon when they seek Thy mercy, in the name of the same Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. Amen."

J. A. K.

Winners in Latin Contests

The annual Latin Contest open to all Latin students in the colleges of the Missouri Province was held this year on April 11. The winners of the first ten places were as follows:

1. Tim Hogan, St. Xavier College, Cincinnati.
2. Bernard J. Muller-Thym, Rockhurst, Kansas City.
3. Frank Winters, Creighton University, Omaha.
4. William P. Godfrey, University of Detroit
5. Edward J. McGrath, St. Xavier College.
6. Anton C. Pegis, Marquette University, Milwaukee.
7. Frank C. Dickman, St. Mary's College, Kansas
8. Herbert Munn, St. Xavier College.
9. Ephraim L. Marks, Creighton University.
10. Francis J. Lukes, Marquette University.

A similar contest was inaugurated this year for fourth year high school students. It was held on March 7. The first ten places were taken by the following:

1. James J. Doyle, St. Ignatius', Chicago.
2. James Dunn, Regis High School, Denver.
3. Thomas Fortune, Regis High School.
4. Edmund A. Smolik, St. Ignatius', Cleveland.
5. Thomas Hall, Regis High School.
6. John McKenzie, St. Mary's High School.
7. Bernard Pfenning, St. John's, Toledo.
8. Oliver Senn, St. John's.
9. George W. Smith, U. of D. High School, Detroit.
10. Edward Reilley, St. Ignatius', Cleveland.

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The Annual Convention of the Jesuit Educational Association will be held at Loyola University, Chicago, on August 16-20. The program of the Classics Section is almost completed. Besides a large number of short papers on methods of teaching Latin and Greek in high school classes, we are able to announce the following longer papers: Moral Training in Connection with the Reading of the Classics; The Teaching of Vergil; A Knowledge of Ancient History Necessary for the Proper Interpretation of the Classics; The Geography of the Sixth Book of the Aeneid (Illustrated); Reasoned vs. Mechanical Grammar; Hints on Translating; Nature of the Mental Training Imparted by the Study of Latin; Preparing for the Study of Christian Origins; Variety in Theme Methods.

During the World War, in a school conducted by the Signal Corps in France to train men in the deciphering of messages, it was found that a certain small group consistently found the meaning of the messages long before the others. One member of this group, realizing that many of the operations employed in the process of deciphering were closely related to those used in the translation of a difficult passage in Latin or Greek, concluded that the facility he had in deciphering was due to his training in the classics. His conclusion was confirmed when upon inquiry he found that the entire little group was made up of men who had studied Latin for at least four years.

Mussolini is said to be a great admirer of Julius Caesar and to have a bust of that illustrious Roman ever before his eyes as he works at his desk, but whether this be true or not, it is certain that the present dictator of

Italy in directing the government of his native land is not unmindful of the empire formed and ruled by the Caesars. This is clear to anyone who follows his utterances, but doubly so to him who lives where Fascism is now in power.

You walk through the streets of any Italian city and behold the *fascies*, the ancient symbol of authority and the badge of the Fascist, at almost every turn. You see it worn on coat lapel, collar, and cap; it gleams in electric lights over railway stations, public buildings, and Fascist clubs; it appears on the recent coinage and stamps; together with copies of ancient Roman military standards, it is borne in the not infrequent public demonstrations of the black-shirted followers of Mussolini.

You pick up an Italian newspaper and in all probability you will find some news item linking the present with the days of the Caesars. The King has come to Naples to turn the first spadeful of earth at the new excavations of Herculaneum and to open formally the Street of Abundance at Pompeii. You are interested and read further to find a eulogy of the present government because of its efforts to bring to light and preserve the classical remains so abundant especially in the southern half of Italy and an appeal to the patriotism of the people, an appeal which you feel can be summed up in these words: "We were once a glorious empire. Of that we must be proud; but we must do more. We must strive to make of our native land a second Roman Empire, so that we may glory not in the achievements of our ancestors alone, but in our own as well."

Another day you go to the docks to see a newly built ocean liner depart on its first voyage across the Atlantic. You notice that it is called the Roma. That evening the newspaper informs you that soon other great ships will be launched and still others begun, many of which will bear classical names such as Rex, Dux, Augustus, Orazio, and Virgilio. The same article states that the Italian merchant marine is rapidly becoming one of the largest in the world and that in the number of new ships no other nation surpasses her. Finally there is expressed the hope that the maritime glory of the Roman Empire will soon be hers again.

These examples, a few of many that could be cited, show how the glory that was Rome's is used by Mussolini to further his plans regarding the Rome that is and the Roman Empire that he hopes will yet be.

Books Received

From the Oxford University Press, American Branch, New York:

The Architect of the Roman Empire, by T. Rice Holmes. Pp. xvi and 285, with five maps. 1928, \$5.00.

A History of Christian-Latin Poetry from the Beginnings to the Close of the Middle Ages, by F. J. E. Raby. Pp. xii and 491, with extensive Bibliography. 1927, \$7.00.

From Longmans, Green and Co., New York:

Voadica, A Romance of the Roman Wall, by Ian C. Hannah, F. S. A. Pp. xi and 273. 1928, \$2.00.

Book Reviews

P. Ovidi Nasonis Metamorphoseon Liber XII, edited by R. S. Lang, M. A., with an Introduction and Commentary. Pp. xxviii and 114. N. Y. Oxford U. Press, 1927. \$1.50.

The editor of this edition of the twelfth book of the *Metamorphoses* states that he has "endeavored, both in the introduction and in the notes, to arouse, if necessary, a sympathetic consideration of the subject-matter of the book," an endeavor in which he has undoubtedly succeeded. Introduction and commentary alike make very pleasant and instructive reading. The introduction treats, in three chapters, of the Life and Works of Ovid, of The *Metamorphoses*, and of The Background of the *Metamorphoses*. This last chapter, which is divided into two sections, The Development of Greek Mythology and Some Other Myths, is an interesting sketch in which the modern element is not lacking. The notes, which occupy sixty-three pages, furnish ample explanation of all the mythological and geographical references met with in the text. The syntactical observations are to the point and abundant. A vocabulary and a syntactical index conclude the volume.

Florissant, Mo.

WM. R. O'DONNELL, S. J.

Caesar's Gallic War, Books I to III. Partly in the original and partly in translation. Edited by C. Hignett. Pp. 160. With Vocabulary, Notes, and Map of Gaul. Oxford University Press. 1927. 90c.

Teachers of Latin who are still looking for ways and means of making Caesar interesting, will welcome this latest addition to the Clarendon Series. By the use of this text their classes will be enabled to cover the story of three books of the Gallic War while reading the same amount of Latin as is contained in the first book alone. Twenty pages of introduction, written in a vivid and captivating style, present the stage-setting, the hero, and the "properties" of this immortal Roman drama. The translated portions of the text are done in a style that for simplicity and vigor approaches the spirit of the original. The forty-four pages of excellent notes that follow the text aim rather to interpret the thought of the narrative than to explain grammatical difficulties. It is to be regretted that the passages of indirect discourse in the first book were not given entirely in translation.

H. P. O.

The Ancient World and Its Legacy to Us, by A. W. F. Blunt. Pp. 216, with numerous plates and illustrations in the text. Oxford University Press, American Branch, New York, 1928, \$1.50.

This beautifully printed, substantially bound, and profusely illustrated little volume is intended as an introduction to Ancient History for beginners. The style is very simple and almost colloquial. About fifty pages are devoted to the Ancient East, a little more than that to Greece, and about one hundred pages to Rome, including the Empire and the Barbarian Invasions. The chapter on "The Greeks and what the World owes to them" is especially good. Condensation has forced the

author to deal largely in generalities. Still an attempt is made to present ancient life, rather than merely ancient wars and politics. Moreover, the beautiful pictures of ancient life and art and geographical setting which adorn almost every other page of the book, will make up in the eyes of the young for the lack of concrete incident in the narrative. The little book is a worthy companion volume to the attractive and interesting series of beginners' books on Greek and Roman topics by Hamilton, Blunt, Petrie, etc., published within the past few years by the Oxford University Press.

F. A. P.

The Life of Rome, Illustrative Passages from Latin Literature, Selected and Translated by H. L. Rogers and T. R. Harley. Pp. xii and 264, with 20 Plates. Oxford University Press, American Branch, New York, 1927. \$2.50.

This little volume is a completely translated edition, revised and enlarged, of "*Roman Home Life and Religion*," (1923). By means of translated citations from the works of ancient Roman writers, it presents a picture of the domestic and religious life of the Romans which will be found far more useful and satisfactory to the busy Latin teacher than anything he can find in the ordinary reference manuals. The range of authors drawn upon by the compilers is wide, including besides the great names of the Golden and Silver Ages, such writers as St. Augustine, Gellius, Hadrian, Petronius, Phaedrus, Plutarch, and Suetonius. The captions of the ten sections into which the material is divided will give some idea of the contents of the book. They are: I, Love of Home; II, The Roman House; III, Birthday Ceremonies; IV, Childhood; V, Amusements and Pets; VI, Work; VII, Marriage; VIII, Meals; IX, Illness and Death; X, Religion. The translations are spirited and modern, and to each passage is prefixed a very helpful explanatory note. The illustrations, largely photographs of Roman reliefs and wall-paintings, help to visualize the phases of life treated in the text. High-school Latin teachers will find in this volume both pleasure for their leisure moments and background for their work in the class-room.

F. A. P.

The Latin of Caesar

The Latin of Caesar with all its grace is yet most forceful. It is objective without being in the least dry. It carries a weight which its author seems to feel as little as he makes his reader feel it. Caesar is the opposite of Cicero. The latter glitters in a plethora of words with nothing behind them, whilst the phrase of Caesar embodies the very being of things. Cicero speaks with his hands; he also speaks with his feet: but Caesar hides the magic hand of his power over language. He simply sets things down before us, and there they stand, crystallized forever. Yet they do not remain alone: beside them stands Caesar in person; his kindly eye rests upon us. Caesar's Latin is at bottom Greek; it carries with it a breath of Athens, before Athens fell a prey to the Sophists. . . . Caesar gave Latin the power to become the universal language of Christianity.—Herman Bahr in "*Schoenere Zukunft*."

The Sixteenth Chapter of Saint Mark

Presented in Modern Colometric English

(For the meaning of the term "Colometry" as applied to the New Testament the reader may consult the December and January numbers of the CLASSICAL BULLETIN.)

- 1 And when the Sabbath was over,
Mary Magdalene, Mary, James's mother, and Salome
bought spices,
for they wanted to go and anoint Him.
- 2 And very early,
—it was the first day of the week—
they set out for the tomb
and arrived when the sun had risen.
- 3 Now they had been saying to one another,
"Who will roll the stone away for us
from the entrance of the tomb?"
- 4 but, on looking up, they noticed
that the stone had already been rolled away.
It certainly was very large.
- 5 And when they had entered the tomb,
they saw a young man sitting at the right,
dressed in a white robe;
and they were frightened.
- 6 But he said to them:
"Do not be frightened.
You are looking for Jesus of Nazareth,
who was crucified?
He has risen.
He is not here.
Look, there is the niche
where they laid Him away.
- 7 Go, therefore;
and this is what you say to His disciples,
particularly to Peter:
"He is going ahead of you to Galilee;
there you will see Him,
as He has told you."
- 8 And out they went
and hurried away from the tomb;
for, they were beside themselves with fear.
And they did not say a word to anyone,
because they were afraid.
- 9 After He had risen from the dead,
early in the morning,
on the first day of the week,
He showed Himself first to Mary Magdalene,
out of whom he had driven seven demons.
- 10 The woman went to bring the news
to His former followers,
who were now grieving and lamenting.
- 11 But they, on hearing her say
that He was alive
and that He had been seen by her,
did not believe her.
- 12 Later on He appeared in disguise
to two of them as they were walking along,
on the way to the country.
- 13 They, too, went back to bring the news
to the others,
but even they were not believed.
- 14 Still later He appeared directly to the Eleven
while they were reclining at table,
and He blamed their lack of faith
and hardness of heart,
because they had not believed
those that saw Him after His resurrection.
- 15 Finally He said to them:
"Go out into the wide world
and preach the Message of Salvation
to the whole human race.
- 16 He that believes and is baptized
will be saved;
he that does not believe
will be condemned.
- 17 And signs shall attend the believers;
for instance, by using my name
they will drive out demons;
they will speak languages new to them;
they will pick up vipers;
and if they ever take any deadly drink,
it will not hurt them;
they will lay their hands on the sick,
and the sick will recover."
- 19 And now the Lord Jesus,
after He had spoken to them,
went up to heaven,
and there He took His place
at the right side of God.
- 20 They then went forth
and preached everywhere,
the Lord cooperating with them
and sealing the Message with the signs
that followed in token of His approval.

Cleveland, Ohio.

JAMES A. KLEIST, S. J.

Famous Poems on Classical Themes

Vergil

Then, through thy temple wide, melodious swells
The sweet majestic tone of Maro's lyre:
The soul delighted on each accent dwells,—
Enraptured dwells,—not daring to respire,
The while he tells of grief around a funeral pyre.
(From Keats' "Ode to Apollo")

Of the Romans (whom you will allow to have been a practical people) nothing is more certain than the value they set upon acquiring verse. To them it was not only (as Dr. Johnson said of Greek) "like old lace—you can never have too much of it." They cultivated it with a straight eye to national improvement.—*Quiller-Couch*.

Themselves an unimaginative race with a language not too tractable to poetry, they made great poetry, and they made it of patient set purpose, of hard practice. No nation ever believed in poetry so deeply as the Romans.—*Quiller-Couch*.

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